

A Testimony in that which separates between the pretious and the vile. And is for the friends and brethren who love the lord Iesus Christ in sincerity and truth.



Et it not seem as a strange thing to my friends and brethen; that any thing of this nature should come forth from me, for I have a testimony in my heart from the living God, that it is in unfeigned love to the Everlasting Truth, which we recieved in the beginning, and am clear in this matter before the Lord who searcheth the heart and tryeth the Reines. That I have been very often in fear, least that pretious Truth of the living God that we received in the beginning with gladness of heart should by the subtilty of the Enemie if possible be made void; (which could never be) who hath been very restless and hath left no means unattempted either for the overthrowing the truth and righteousness of God, or the undermining of it; that so the blessed Truth of God, might not take place in the hearts of the sonns of men; surely strong cries have been put up to the Lord, that the Enemie of the Soul might never be able to hinder or stop the breaking forth of the Gospel of Peace, which hath again been published in our Age; and our Eyes have beheld the glory thereof; blessed be the name of God for ever. To you my brethren that are so in the truth, I can freely open my heart and declare the

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State of my mind to ; It is now about fiveteen or sixteen Mon:hs since the Lord called for this service and testimonie from me ; and there was in me a very great deal of backwardness to it , and a fear in me lest I should do hurt in this matter , and still when I laid it by, the Lord in some further appearance in his light , calls for the testimony that he had made to appear within , must be brought forth for his names sake , and in this matter I have lingered long till almost as in the judgment of some now almost if not altogether to late , yet as the mercies of the Lord have been very great to give many fatherly admonitions , and yet to spare so not only now to accept , but also as at the beginning to call for it , in this my witness for Gods pretious truth , what ever my words are , yet no touch of bitterness in my Spirit against any mans person but a true love to all, that there may be a returning by them that have erred from the straight way to the pure path of life. The testimony that God called for was , that notwithstanding I had profest his name and suffered many things , for bearing witness to the Gospel of Salvation. Yet that which he now required was ; that I must leave my witness amongst my freinds and brethren , for the everlasting and unchangeable truth of the pure God , that whensoever the Lord should remove me out of this house of clay , and take me more fully into the bosome of Eternal rest , that this may signifie unto as many as shall come to read these few lines , what is the ground and cause , which I and all the faithfull brethren and friends have so deeply suffered for , many in our own Country and some in forraigne parts. Which suffering of his chosen ones although despised and persecuted in this Generation , yet God hath a tender respect to , and it will be more manifest in due time. My truly beloved brethren and friends I have in the diligence of my soul weighed and considered , as concerning that Truth which we received in the beginning , which we have so earnestly contended for , and that with so much hazard and danger even the loss of outward estate and liberty , and the life of the natural man , and whatsoever else may be dear unto us in this present world ; Yet not to use many words in this case but rather few and also plainness of speech , because I find our cause our witness and testimony in this our generation to be very weighty and of excellent

ceeding great concern, in as much as it concerns the Truth of God in this world. And although our tryalls and sufferings have been very Great, yet at this time they need not be reckoned up, because the sufferings and hardships we have undergone for the Truth, or in the present generation & so are fresh in memory & we yet feel the smart of them, and what we may yet further undergo for the same cause; we freely leave it to our God, from whom our strength is; and in weighing the thing before the Lord, what it was at the first that so engaged us to suffer and what we received that made us in the patience, and meekness to undergo, what was laid on us by the Enemy, this Answer arose from the Lord in my heart; the truth as it is in *Christ Jesus* and in the word, there was and is a soul satisfying fullness. Then I considered further in my self how it was the Truth as it was in *Jesus Christ*, and the word further was that which never changeth. Now my dear friends and Brethren was it not so that in the beginning we did in Truth receive the truth as it is in *Jesus Christ*, blessed be God you are not ignorant of it, that we received the Truth in the love of it, as it was in the Everlasting light of Gods power, and the way thereof is known, and a stranger to it cannot intermeddle with our Joy let his words be what ever they will, and the Truth hath been further made known to us by the effects of it; and therefore I shall speake a few words to you, whom God hath called and raised up by his living power, in the present generation, to beare witness to his holy name, it is not only fresh in my memory, but I feel the vertue of it still (blessed be the Lord God for ever) how the Truth as it is in *Jesus*, at the first more abundantly then ever we knew before opened our hearts to God, and he by his living power hath kept them so that the Enemy with all the hard usage and grievous persecutions (which we have undergone) could never yet be able to stop the springs of life in us, and did it not revive our very souls, and it was indeed a true translation from death to life, and so we came to know what the true Love of the brethren was, surely it was so at that day, we were (mark that) joynted to the Lord in the Covenant of light, in which our fellowship with the father, and the sonne is, and

one with another; you that have kept your integrity to the living God, and his pretious (marke that) unchangeable Truth, how was it with us in the day, when we gave up our names to the Lord to be his, with what we were, and had in this present world, did not the Lord gain into himself a full consent with the whole mind to be Gods, and not our own, and to give up for his names sake, All that was dear to us in this present World, you that know the truth and the first love and also kept your habitations in the Everlasting and unchangeable light of the pure God, and love a dwelling place therein: I can say with you, and it hath been often with me (when I have been alone as to man) although persecuted in this world, to Conclude in my soul in a settled iudgement, my lot with yours was fallen to us in a good place, and whatsoever the Enemy can, or God shall permit him to be able to do to us abiding in the Truth that never changeth, yet still to keep our habitation, and as God in his Everlasting mercy hath chosen us to be heirs of the inheritance which is incorruptible, and fadeth not away, so hath he made us willing to undergo, whatsoever the Enemy shall be further able to lay on us: Now my dear friends and brethren I was not perswaded in my mind that the bare testimony of the Truth of the living God, would be displeasing to any amongst us, but that which appeared so to me is yet behind and that is in short, it is so. God bears testimony in my heart by his Spirit whom my soul loves, because its holy, but as he called me to bear witness to the Truth as it is in *Jesus Christ* that never changeth, so also he called me to testifie, and to leave my witness for God, in this way, against the false and deceivable Spirits that is crept in amongst us; you are not ignorant that after we had received the Truth, as it is in *Jesus Christ* in the Love of it; in the first publication of it in *London*, that within a short time after how the Divell in an instrument fitted for that purpose, begun to sow tares, and to bring in that which did not gather to *Christ* the true light, but did and was a means to scatter abroad, as it appears to this day, and it is needfull for the sake of the simple hearted or say something as to that appearance of the Enemy amongst us the Lambs of *Christ* that were newly brought forth

forth to God and were of a harmless Nature, who knew little more as to a settled Judgment, but only the heart melted and truly broken before the living God which in that day was accounted of great esteem amongst us, then came forth the Enemy in the Spirit of Exaltation; and what for? but to draw disciples after him, as in that day I heard it said by him; my Father will give me a People out of you but he Lord God who is rich in mercy, and full of Compassion to all that in Truth of heart depend upon him, preserved a People to himself in that day, and kept them chaste in their hearts to the living God, who made a full discovery of the wiles of the Enemy of the soul in that appearance; and shame and confusion came upon all those that were gathered into it. But my dear friends the Enemy retains his old Nature still, he goes up and down seeking whom he may devour, therefore if he appear as an Angel of light, let his form of words be whatsoever they will, we who have a habitation in the pure light of *Jesus Christ*, whom God hath manifested his mercy to whereby we are preserved in our first love to God and his Everlasting precious Truth; surely it makes the Truth as it is in *Jesus Christ*, exceeding precious to all that fear and love the Lord, in sincerity of heart. The Enemy of the soul (as I said before in his first appearance from amongst our selves after we had received the light, and the good old way that whosoever walks in it finds rest to the soul) in the Spirit of exaltation lifting up himself, yet is manifest to be of another seed then the seed of *Abraham*.

When God had overturned the work of the Enemy in that appearance, and sufficiently laid him open not only to the friends of God amongst our selves, but also to all sober people in the Nation that had heard thereof. Soon after this, the Enemy whose work it is to go up and downe, seeking whom he may devour, being disappointed as I said in that appearance, now takes another forme to himself, and now manifestly appears to be of that seed whom God hath cursed, in tempting Eve to eat of the forbidden fruit, and in this Appearance the Serpent comes out in part like himself, and sayes I am a Worme, a Creeping thing the least of Creeping things, yet in his work he clear-

He manifests himself to be of the Serpents seed whose work it was and is
 to draw out from God, and from fellowship with them that walk in
 the light of God, for in the beginning when the Truth as it is in
Jesus was preached unto us and we receiving the same with gladness of
 heart, what sweet communion and fellowship had we together in the
 Spirit of holiness, and in that day the Spirituall Israel of God, were
 as a flock that came out from the washing, prepared in heart by
 God to be a living sacrifice to the Lord and to walk in the good old
 way which is the light in which the fellowship is with the Father, and
 with the son and one with another. And I testify for the Lord in
 that day we knew no jar or division amongst us, but our souls prefer-
 red a living in the truth above all earthly things; and this I can say
 the Truth (as it is in *Jesus Christ*) is not lesse beautifull now then it
 was in the beginning although we have been deeply tryed in our testi-
 mony for the living God, and after a true clear settlement of the
 friends of God, in the Everlasting light of holiness, into which they
 had been gathered and where they stand not to be tempted neither by
 preferment in this World nor ease to the flesh, nor any other thing
 whatsoever, from the love too walking in the Truth as it is in *Jesus*,
 then as I said before comes forth the Enemy in the second appearance,
 creeping on his belly, but still to deceive and draw from the simplicity of
 the Gospel, but the Lord God Everlasting that ever is a near Rock of
 refuge to all that depend upon him, who have no other helper on the Earth,
 he is rich in mercy, and his Compassions fail not, I testify it is so.
 And what saith he of this creeping thing; the word of Truth to me was,
 It is a self seeking and a self separating Spirit; And what was the glory
 that this Spirit would have drawn us to? and which he was moved as he
 said, when he was in Rome to lay before friends in *England* and else
 where, this was the mighty matter, that was to be brought forth by it, to
 keep on the hat in prayer to God, and the ground and reason was because
 the Church of Rome in their traditional Worship in the fall did keep of
 their hats in prayer, And while this Spirit would be pleading seem-
 ingly against the practice of the Church of Rome, would in the mean
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time strike at the very life of *Christ*, into which (let it never be forgotten by us) we were brought and this was the heavenly place, which we were set down in, glory honor and praise be to God saith my soul for ever. But in this the Enemy blessed be God, was disappointed (marke that) in all them that love and fear the name of the living God; And when that could not take effect, but the creeping thing was discovered to be an Enemy to the pretious life by them that were upon their watch Tower & were gathred out of all Romish Traditions to *Christ* the true light, that lighteth every man that cometh into the World; but the Enemy he is restless still, and since he hath gotten some disciples in his first attempt, but what saith my God of them (It must be borne I say since it is the will of my heavenly father) they are wandring starres, and wells without water and if they returne not to that in which the true unity and fellowship is with the father and the sonne and the one with another; there will be a lamentation for them in my soul, and that because I love and desire the good of all men and not the hurt of any. The Enemy in the second attempt laboured to breake down our hedge and fence wherein and whereby God hath compassed us about and made a true separation between us and all those that are not yet come to beleewe in the true light, for that which separates us from the World is that which we have owned (Marke that) in the sight of Nations and which we have so deeply suffered for in our own Country and from our neighbours and kindred according to the flesh, is it for any thing else, but that the light, Spirit and power of *Christ* might not only take place in our hearts for a time, but also bear rule in us and over us for ever. But the Serpent that creepson his belly he would pluck up our fence and lay us in common again with the World (which he can never do for it is upon the root) and take away our Crowne (which is to live to God by virtue of his power) and that by writing an epistle for the next pure unity and amitie, and the taking away the hedge of Opinions as is there exprest, And what is it that this creeping thing counts the Quakers hedge that is but an opinion that separates us from others? truly I know nothing but the light, and power of the living God, and if the creeping thing could

robor take away this precious pearle from us which we have sold all for,
 and yet there is no repenting in our hearts that we have so done, & that
 because the light & power of the living God hath woonu our hearts to fol-
 low God as dear children, & not to return to this present World, but the
 Serpent that creeps on his belly, & dust is his meat he would bring us,
 who are as the first fruits unto God into conformity unto this present
 World, and if the Sects of which he speaks that are but yet in the opini-
 ons will come over to us & beleve in the light, that they may be made par-
 takers of the Power of the living God, which only can deliver from
 sin, then they together with us may partake of fellowship with
 the Father and with the sonne, for till People come to that truly,
 they cannot have fellowship with us in the things of our God, let the
 Serpent doe what ever he will and blessed be God we are not of them
 that are given to change and tossed about with every wind of
 doctrine, it is so my heart reioyceth in it for ever, there are by the
 grace of God, that are established upon the rock of Ages let what
 creeping thing soever, under never so faire pretences Come forth,
 neither the instrument of the evil one under colour of a higher
 dispensation, we look not for another; for I can say and speak
 the truth in Christ and lye not that my heart together with yours
 is fixt and not to be removed no not by persecution of the Ene-
 mie without us Although they have nothing justly to charge against us,
 unlesse a good Conversation from the hope that we have in Christ,
 the true light that lighteth every man that Cometh into the World
 neither by those Enemies for so they are that are gon out from
 us, and truly were never of us, in as much as there still is a dissenting
 spirit Maintained even to this day, and that from the ground of
 division in the keeping on the hat in prayer to God which clearly
 manifests that there is not a unity (mark that) in the true root, for
 this was the glory of the Ancient spouse of *Christ* in the dayes of
 the Apostles, they had one Lord that ruled over them, one hope that
 was in them, one faith, one Spirit, into which they were baptized,
 and being built upon the true rock and perfectly Joyned to-
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ther to be a holy habitation for the living God to dwell in. And friends what is there in that Spirit that stands in the division that is not in the unity in the comely order, and in the unity in the body, I testifie for the Lord this day I cannot, I dare not keep it back; It is the old Ranting Spirit that was in Mildred and others that rose up against Friends and truth in the dayes of J. N. and as then called by the Lord to bear my testimony for him and against that Spirit, soe hath the Lord called me to bear witness for the Truth against this. (I mark) that which is but one in the ground with the former, and to you who are of an upright heart, who love the unchangeable Truth of the living God, and are not given to change, but abide in the living vine, for unless I and you continue in him, we as well as others cannot bring forth fruit to the living God, for I have rejoyced in all my trialls that although mocked and scorned, and as a fool in this World, yet it is for *Christ* the Power of God and the wisdom of God, for it is so, we are by him brought to Mount Zion that cannot be moved, we come to know that Scripture fulfilled in us and to us, he will keep him in perfect peace whose mind is staid on him, and you my friends who are friends of God, and whom God hath magnified his mercy to, in calling of you out of the World and bringing of you neer to himself and in making of you vessels of honour, fitted by him for his Masters use, You that have been faithfull in your testimony for God in the day of tryall and have not joyaed with the Enemy that hath risen up from among our selves, whereby your strength in the living testimony was not abated to you, I speak although but a Babe in him, yet one that is brought forth by the heavenly father in the Everlasting and unchangeable light to live and die with you, your faces have been pleasant to behold, but the degenerate Spirit, that which took

occasion and forsook the Assembly of the Saints under what
pretence soever, as also that spirit, that is a self seeking,
self separating spirit that under pretence of being moved,
and thereby laid a ground of division amongst them whose
sacets were turned towards Zion; The testimony that is gi-
ven me to bear and leave behind me, when I shall be no
more, (as to that which is Mortall) is I have no part with
these, and you who are dear in the sight of the Lord, this
I have to say to you, I am often comforted, when in the
retiredness of my mind I am more with him who is the life,
that God will lift up and exalt the dominion of *Iesus Christ*
over all that which is contrary amongst us, and the Truth
as it is, in him, that never changed but abides the same
for ever shall remain and continue.

THE END.

A Postscript.

THe power of the Lord God is over all them that keep on their hats in prayer, and they do not keep on their hats in prayer neither by motion, power of God, nor by the Spirit of God, but (by an earthly dark Spirit) against it, and them that be in the power of God: This was the first Ground of it both in *Jo. Perrot*, and his Company, when he run out, and *J. N.* when he run out; and this first it was done in opposition to them that was in the Truth, and in the power of God; but the power of God will crush to pieces that fained dark earthly Spirit, to pieces, and to the earth and pit it must go, with all its fained and false pretences; and the power of the Lord God, and his Truth, reigns over it all.

The first that got up into this posture of keeping on their hats in prayer against friends, was the Ranters; the next was *J. N.* but he quickly, by the power of the Lord, saw it, and judged it; and the next was *Jo. Perrot*, whose end was according to his work, and so will those that continue in it; for the power of God is over them, and their dark earthly Spirit; and the power of God was before they were, and will remain when that they be gone, and it reigns: and this is the word of the Lord God to you all. And for my part I had as leive to see a Priest to stand up in a Meeting, as one of these dark earthly Spirits. with their hats on their heads, when that friends pray, for they cannot deceive friends. For I have been more burthened with their dark, subtle and sophisters Spirit, than with the Priests, which had no more shew of reverence to God (in that) than to a horse; whose outward seeming righteousness hath deceived many: but the power of God, (which destroyeth the deceiver) undeceiveth and bringeth people to that which did first convince them. And them that kept on their hats when friends prayed, after a while some of
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them ran to the Priests to be married, and some to hear them in the Scepie-houses, then this dark earthly Spirit could bow, and put off its hat to its own; the dark Spirit which kept on the hat in the assemblies of the righteous, in opposition against the Spirit and power of God: And so this Spirit hath led people into a feignedness, and love, and liberty, which the power and Spirit of God cannot own, but judge, and stand over, and reign over, if they keep their habitations in the power, and life, and truth of God which reigneth.

If they that are and have been in this dark earthly Spirit, had but had a regard to the power of God, and his Truth, they would have been tender, and afraid of giving any occasion or offence, both to them that be within, and to them that be without, to draw out their minds to look at that which their earthly Spirit has promoted; and so to lay stumbling blocks, and set up an Idol, and an Image to look at, which draws peoples eyes from the witness of God in themselves; but the power of God is gone over it, and will break it down: And so this Belials Spirit, which would be without yoke, cries (to such as in love exhort them, and judges it) *You Lord over us*: And so this earthly dark Spirit, (which is gotten above the witness of God in themselves, which is not sensible of the moving Spirit and power of God) it sets up its own earthly form, which the power of God never set up, but judges; And this earthly Spirit judges all that are gathered together in the power, and that are constrained by the power and love of God, in a familiar way, to take one another by the hand, through the dearness and nearness of the love of God, and the pure, clean and holy life; and also are moved by the power of the Lord God to put off their hats in prayer. This dark Sophister, earthly Spirit, thus hath judged these practices of the people of God afore-mentioned, to be but a form, which are done in the power of God, it being out of the power it self, and the fellowship and unity of it. And because they that are in it, are gone (from that which first convinced them) into outward things, and into their form in the earthly

earthly Spirit, it judges those that will not follow them that have lost the power of God; and thus many of them are darkned with a cankered rusty Spirit, which will corrupt them, and hath destroyed many: And this is that that has brought the plague of hardness of heart, through which there has been strangeness, and not unity, nor familiarity, nor nigheness in the Truth; for how should it, when they are gone from that which first convinced them? To that all must come, before they have fellowship and true unity in the power and truth of God; which if that had been minded, it would have lead to follow whatsoever things are comely, whatsoever things are decent, whatsoever things are of good report, and such things as make for peace: but this Spirit has followed the contrary, and therefore the power of the Lord God is against it, and over it gone, and reigns, and the life and truth.

And you, with your earthly Spirit, and earthly form, have given occasion to the world to say, that the people of God called Quakers are divided, some with their hats on, and some with them off, and so they are opposite one to the other. And this is the fruits of the earthly Spirit, which would bring darkness and earth over all; But the power of God is over all this dark and earthly Spirit, and the world, and them that be in it; and looketh upon them, and the world, one against the truth, and the power of God. And the people of God called Quakers, are one (and not divided) in the power of God, and his truth; and in Gods power and Spirit they are in unity in the truth and power of an endless life. This I was moved of the Lord God to write.

G. F.

The End.